the good that euer it or any member of it had, hath, or shall haue: This is, The Communion of Saints, which we beléeue in our Créede, which hath wayting on it, Remission of sinnes, Resurrection of the flesh, and lyfe euerlasting.

To the ende that we should be most assured and certaine of all these, Christe our Sauiour dyd institute this his Supper, and therefore would haue vs to vse it. So that there is no man, I trowe, which seeth not great cause of giuing thankes to God for this holy Sacrament of the Lord, whereby if we worthilie receyue it, we ought to be certayne that all our sinnes whatsoeuer they be, are pardoned clearelie: that we are regenerate and borne againe into a liuely hope, into an inheritaunce, immortall, vndefiled, and which can neuer wither away: that we are in the fellowshippe of God the Father, the Sonne, and the holy Ghost: that we are Gods Temples, at one with God, & God at one with vs: that we are members of Christes Church, and fellowes with the Saintes in all felicitie: that we are certaine of immortallitie, in soule and body,

and

The Note, though I applie this thus: yet I would not that any man should thinke that Communionem sanctorum, in § Créede is not set forth there for the better explication of that which procedeth it, namely, What the holy Catholique church is.

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A FRVITfull ſermon, preached at Occham, in the Countie of *Rutland*, the ſecond of *Nouember*. 1583.

By *Thomas Gybſon*.

PROVERB. 29. 8.

¶VVhere there is no Viſion, the people decay.

AT LONDON;
Printed by Robert Walde-graue, dwelling without Temple-Barre. 1584.

1. g. 112 (8)

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A FRVITful sermon, preached at Occham, in the Countie of *Rutland*, the second of *Nouember*. 1583.

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BIBLIOTHECA · BODLEIANA ·

TO THE

RIGHT HONOVRABLE Lorde, *FRAVNCES*, Earle of *BEDFORD*, *and one of her Maieſties* moſt honourable priuy Councell, Knight of the Noble order of the Garter: VVith the right honorable, Sir VVALTER MILDMAY knight, Chancellour of the Queenes Maieſties Court of Exchequer, and one of her highneſſe moſt honourable priuy Counſell: Grace, Mercy, and peace be multiplied from God our heauenly father, and from our Lorde and Sauiour Ieſus Chriſte.

THE bleſſed & holye Euangeliſt Saint *Luke*, (Right Honorable) penning and publiſhing the Heauenlye ſtory and bleſſed Goſpell of Ieſus Chriſt, doth alſo dedicate the ſame to one *Theophilus*, a Noble and famous man, of ſingular credit and authority. The reaſon and

cauſe that mooued him thereto, is becauſe in thoſe times, the pureneſſe of the Goſpell was hindred, and perſecuted, whereby manye erroures began to be ſpreade and allowed: and therefore in great Wiſdom it pleaſed the holy Ghoſt, not onely to wryte a faithfull, ſure, and perfect ſtorye: but alſo to offer and preſent the cuſtodye and defence of the ſame, to one of Religion and powver. The verye ſame cauſe partly, hath mooued mee at this time, to be ſo bolde as to offer and Dedicate this poore and ſimple teſtimonie of my trauaile to your Honours. For although I doe confeſſe, vve lyue vnder a Gracious Prince (whome the Lorde long continue to his glorye, to the ſhame and confuſion of his enemies, and to the dayly profit of his Church) although (I ſay) we liue in ſo peaceable, happy, and gratious a time, vnder the floriſhing ſtate of the Goſpell: yet truely the deareſt Children of God, and the ſinceritie of religion, is ſubiect to bitter perſecution. Theſe wordes at

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the firſt maye ſeeme very greeuous, hard and haynous, and yet they are moſt certaine & true. The holy Apoſtle S. Paule, writing to the *Galatians.* 4 29. ſpeaketh on this maner: *As he that was borne after the fleſhe, perſecuted him that was borne after the ſpirite:* euen ſo is it now: he ſpeaketh of *Iſmaell* and *Iſaac*, and yet we doe not reade in the ſcripture of any perſecution betweene them, neither did *Iſmael* perſecute his brother *Iſaac*, with hande or ſwoorde, but that which is worſe, proudly & arrogantly, he raiſed himſelfe againſte him, mocking him, and as it were, treading vnder feete the promiſe of God. And this dealing by the Apoſtle is called a perſecution, & in deede there is not any perſecution more greeuous to the Children of God then this. Now who doth not dayly ſee, that the beſt Chriſtians, and the pureneſſe of religion are greatly perſecuted, by Papiſtes, Atheiſtes, and Hipocrites, as *Iſaac* was by his Brother *Iſmaell.* And of all matters of religion, I thinke there is ſcarce anye in

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theſe dayes more generally hated of ſuch kind of men, then that, which is moſt altogether, & almoſt only hand led in this ſimple Sermō. For theſe & ſuch like men, many of them can bee content vvith a common ordinarye profeſſion, to heare Mattins and Euenſong, and ſometimes a Sermon, by ſuch men as they like off, but that there ſhould be any continuall courſe of the pure preaching of the worde of God, they can in no wiſe allowe or like of. This I ſay, is hated, reiected and perſecuted ſo farre as may bee, of the greater ſorte, and therefore not without cauſe haue I attēpted to dedicate this my labor, to your honors as ſpecial patrons, & defendors of the Lords cauſe, and tried Friends and fauorers of God and his truth. But yet this attempt may ſeeme very raſh and needles: For who am I, that I ſhoulde take vppon mee to ſet foorth and to publiſh any thing? The vnworthieſt I confeſſe of many hundreths, and the vnableſt of many thouſands, and yet ſeeing many things more ſimple, leſſe

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needefull and profitable, are not only ſuffered, but alowed to come abroad: I am not altogether diſcouraged: neither hath anye man iuſte cauſe to accuſe me in this my ſimple enterpriſe. I know theſe be dayes of knowledge & learning, there be greate ſtoore of famous and learned diuines in our land (whom I beſeech the Lorde to bleſſe, that they may aſsiſt their weake brethren, in the defence of this, and ſuch good cauſes,) and yet the two mites of the poore widow caſt into the treſury, amongeſt the great giftes of the wealthy, are not to be refuſed. I know your Honours be dayly hearers of famous and learned men, both in your houſes and abroad: you are acquainted with the ſermons of profound & deepe diuines, and ſuch as are mighty in the ſcriptures: notwithſtanding hauing in my ſelfe ſufficient trial & experience of your honors moſt curteous, humble, & fauorable dealing towards me, and alſo of ſome liking of my ſimple and poore trauelles in preaching heretofore: I am not aſhamed

or afrayd after such triall and proofe, to offer this so small and simple a thing vnto your honours. The great necessitye of the matter I deale withall, the care of Gods glory, the zeal of his house, the benefit that his church may haue by it, hath especially mooued me that it should be published & come abroade. Let not therefore hypocrites bee too rashe in iudging, the Lorde the searcher of the hearts and reynes, knoweth my purpose and affection, in preaching and publishing this matter. The cause that hath moued me to present it to your Honors, rather then to other, is the lóg proof and acquaintance of your honourable courtesies, and friendly goodwill towards me, which for my part, I am neuer able to requite; for the which I thinke my selfe as long as breath is in me, most bounde and indebted to your Honours. And here I offer this poore fruite of my trauaile, as some testimony of goodwill, and thankfulnesse. And whereas we are wont commonly to offer and present

to our deareſt friendes, ſome gyftes, as tokens of good will, or elſe of ſpeciall daety: Amongſt many great and preſcious preſentes, which are no doubt giuen and preſented to your honours, I alſo offer this ſimple mite, and yet I hope more pleaſant and acceptable to the receiuers, then thouſands of gold or ſiluer, or any earthly thing whatſoeuer. And in deede, can there be any matter more ſweete and pleaſaunt, to the cheefe Patrons and defenders of the Godly preachers, & the worde of God, then to heare of the neceſsitie, profite, and excellencye of preaching: which things are ſet foorth plainely & largely in this little ſermon. For howſoeuer manye men hate & abhorre this matter, and can in no caſe digeſt it: yet your honours zeale, courage, diſsing, good will and countenance, to this and other good cauſes, is commonly knowen and ſpread abroad. A further reaſon why I publiſhe this Sermon, is, becauſe there is ſome matter in it, for the which I haue been in the country where I dwel, o-

penly

openly ſlaundered and euill ſpoken off, and therefore to cleare my ſelfe from ſuch falſe reports, to ſatisfie my friends which are ready to anſwere in my cauſe: to let the enemies knowe, I haue ſpoken nothing wherof I am aſhamed, but dare put it to the witneſſing and teſtimonie of the Chriſtian reader: and alſo to reſolue more fully, the weaker ſort, in ſuch thinges as at the firſt ſeeme ſtrange and abſurde. For theſe and ſuch like cauſes, I ſaye, I am content and willing, that this my trauell come to light: although the whole or moſt part of this Sermon is vnſauorie & vnpleaſaunt to the greater ſort, and ſpecially to the ignorant people, to the hipocrite, to the idol or dumb miniſter: yet this is that, which chiefly miſliketh and greeueth them: becauſe, both in the place where I preached this Sermon, and alſo elſe where, I ſayd & affirmed, that the miniſter which preacheth not, and hath not thoſe giftes which the lord requireth in his Miniſters, that ſuch a one is no Miniſter, approoued of GOD,

neither

neyther hathe any right and authoritie from the Lorde, to miniſter his Sacramentes. Which matter, howe ſtraunge and abſurde ſoeuer it ſeeme to ignoraunte and carnall men: yet I hope it is heere ſufficiently confirmed by authoritye and examples of the holy Scripture. I coulde alleadge further, the allowaunce and iudgement of moſte famous and pure Diuines, and ſuch as are generally receiued and allowed of all true Chriſtians. Maſter *IOHN CALVIN*, aboute the latter ende of his Catechiſme, which is allowed by her Maieſties authority, ſaythe in playne wordes, that the miniſtration of the Sacramentes belongeth to them, who haue the charge to preache openlye in the Church. For the preaching of Gods word, and the miniſtration of the Sacraments, be things ioyntly belonging to one kind of office: theſe be his very words which are as plaine as may be. M. *Rodolphus Gualter* in his 118. Homely vpon *Mark*, ſpeaking of the inſtitution of the Lordes ſupper,

and

and of the right order in ministring that sacrament, amongst other things sayth on this maner. *Peccant qui cœnam absq; verbi predicatione peragunt, adeoq; illam huic præferunt, quasi vel ad dei cultum, vel ad salutem plus conferat, quam verbum, cum tamen huius maiorem, quam sacramenti rationem habuerint Christus & Apostoli.* They sinne against the institution of Christ, which doe minister the Supper without preaching of the worde, and so prefeare the Sacrament before preaching: as though that auayled more to saluation and seruice of God, then the worde preached: whereas notwithstanding, both Christe and the Apostles esteemed more the preaching of the Worde, then the Sacrament. These are his wordes. I might alleadge many other testimonies for this cause, not onely from the moste worthye, Godly, and learned diuines, both old and new of other nations: but also from famous Martyrs and Bysshoppes in this our land, in their sermons and writinges, published and priuiledged by authority

rity. I hope then there is no cauſe, why this doctrin ſhold not receiue a fauorable intertainment & allowaunce, as of your honors, ſo of all faithful chriſtians, hauing ſuch warrant from ſo pure and learned men, and from the teſtimony of the holy worde. What ſoeuer I ſpake in deliuering and vttering this ſermon, I haue here ſet it down (ſo neare as I could remember) both in forme and matter. To conclude, I moſte heartely deſire in the Lord, the chriſtian reader, & eſpecially your honors, to accept this my poore trauel. I am bold to ioyn you both in one, not onely becauſe the Lord hath ioyned you together in the bonde of friendſhip, and in a care of my good eſtate: but alſo, that which is greateſt of all, in a zeale of Gods glory & furtherance of his religion. Now the very God of peace. ſanctify you through out: and I pray God that your whole ſpirites & ſoules, and bodyes, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt. Amen.

Yeur Honours in the Lord;

THOMAS GYESON.

Hearken with feare and reuerence to the worde of the Lorde, written by the holy Apoſtle Saint Paule, in his firſt Epiſtle to the Corinthians.

Chap. 9. verſe 16.

Woe be vnto me, if I preach not the Goſpel.

OVR Lorde and Sauiour Ieſus Chriſt, in the 17. Chapter of the bleſſed Euangeliſt Luke, amongſt many other excellent thinges, vttereth and propoundeth this parable. *Who is it of you, that hauing a ſeruaunt* Luk. 17. 7. 8. 9 *plowing or feeding Cattell, woulde ſaye vnto him by and by when he were come from the field, Goe and ſit downe at table, &c.* And afterwardes in the tenth verſe applyeth it on this maner. *So likewiſe yee, when ye haue done all thoſe thinges which are commaunded you, ſaye, we are vnprofitable ſeruauntes: we haue done that which*

was

was our duetie to doe. The holy Apostle and seruant of Christ in this place, auoucheth and confesseth in him selfe, the saying of his Master to be moste true. For although amongest many good workes, there is not a more excellent or better worke, then the preaching of the word of God (which was done most purely, effectually, and diligently by the Apostle) yet he is so farre from accounting it meritorious, that he sayeth, a necessitie is laid vpon him, that duetie bindeth him to do it. In the former verses from the beginning of this Chapter: S. Paule sheweth, and that with diligence and large copie of wordes, that beeing amongest the Corinthians, he was content to giue place to his owne right, to forbeare that which he might lawfully doe, to take no maintenaunce at all from them, least he should giue occasion of cauilling to the false Apostles: as though hee vnder the pretence of the calling of an Apostle, should seeme to seeke his owne gaine and lucre. Amongst other thinges he

hath

hath sayde, and that in the former verse: *It were better for me to dye, then that any man should make my reioycing in vaine.* The which wordes may seeme to proceed and flow from an ambitious and vaineglorious spirite. And therefore it might bee sayde: What now Paule? What needes all this: Thou art wont to glory in Christ alone, & doest thou now glory in thine owne doinges? To such a question or objection the Apostle answeareth, qualifying his former speach, as if he should say: although it be an excellent worke to preach the Gospel, and that freely, yet take not my wordes so, as though I repose any merite of salvation in this work, for I am called to it, and bound to it, by duty and commaundement from my maister Christ. And if I doe it not, I provoke and procure the anger of God, and the sentence of his curse and condemnation on me.

Woe be to me if I preach not the Gospell. Of these wordes, being but a part of the verse, I haue taken vpon me to

speake at this time. From whence I meane by Gods grace to speake of these three pointes. First I will gather some description of preaching, that you may know what it is. Secondly, I meane to proone the necessitie of preaching, and that euery minister is bound to preach.

Thirdly, I will shewe what they ought to preach. The first point, as in manye other places, so here it is named, but not fully set downe what it is, but in other places we may easily gather what it is. The second is here named and prooued. For Saint Paule beeing a minister, and saying: *Woe be vnto me if I preach not the Gospell*, doth plainely affirme as much. The third is here set downe moste plainely, the matter that we must preach of, namely the Gospell.

As touching the first, let vs see how the Scripture speaketh of it, as it is particularly and specially applied to ỹ publique office of the minister, otherwise I know this worde preaching, to haue a further and more generall

nerall signification: But I speake of it, as Christ and the Apostles do, applying it to the ministers. Saint Paule sayth, *He that prophecieth, speaketh vnto men to edifiyng, to exhortation, and to comfort.* 1.Cor14.3. The same Apostle charging Timothy and in him euery minister, to preach the worde, addeth immediately, *Improoue, rebuke, exhort, with all long suffering and doctrine.* 2.Tim.4.2. The blessed Apostle Peter, as he receiued of his master a charge to *feed his flocke*, so he exhorteth al other to do the same. 1.Pet.5.2.

The holy Euangelist Luke sayeth, that Christ taught or preached in Nazareth. He first read, then shut the booke, afterwarde he expounded that scripture which he read: and so applied it to the hearers. By these and such like places, we may gather, that preaching properly as we speake of it, is an exposition and application of the scriptures, by the liuely voyce of the minister, to the edifiyng of the people: whereby it may easily appeare that reading is not preaching, nor yet sufficient in a minister approued of God. Luk.4.16.

1. Tim. 3. 2. Saint Paul wil haue him apt to teach.
Mala. 2. 7. The Prophet Malachy affirmeth, that the Prieſtes lips muſt preſerue knowledge. Chriſt after reading ſhut the booke and expoũded, and yet ſome are not aſhamed to count ſimple reading ſufficient: ſaying, it will ſerue the turne, and there may be as much good done by it, as by preaching. As for reading, we ſpeake not againſte it, we diſalow it not, but account it a holy, lawfull, neceſſarye, and profitable meane, wherby great good and benefite is wrought to the Church of God: but yet, it doth not followe that it is ſufficient in a miniſter, that it will ſerue ſimply of it ſelfe in the publique congregation. The Lorde hath ſet down an other order, and requireth greater thinges at the handes of his ſpeciall ſeruauntes. But this matter ſhal appeare more plaine in ỹ wordes following: For my purpoſe in this part is, onely to ſhew you by ſome circumſtances and deſcriptions what preaching is, & that reading is not preaching, or at leaſt that kind of

preaching which the Lord requireth in his ministers, as may appeare by comparing them together, and by vsing some apt similitudes for the explanation of this matter. The smell or sight of meat doth good to the hungrie man, but it will not feede him, except he taste of it: So by reading, men may haue some smell of religion, but they shall neuer throughly taste of it, without preaching, and therefore it is called a feeding, as we heard before, and Preachers are tearmed Pastors and feeders. Again, meat that is raw and fatte, maye bee called good, but it is not to bee eaten before it be made readye and dressed: so are the Scriptures read, good holy and pure, but not sufficient food, for the people, without preaching. Againe, bare reading is as though one shoulde cast a whole loafe, before them which want strength to cut it, Preaching is a cutting and dividing of the breade of life, that euery one may haue his seuerall portion. Again bare reading without preaching, is 1. Tim. 2. 15.

euen as the husbandman should cast whole strikes and bushels of Corne, on his land together on heapes, not
Mrth.13. scattering of it: preaching is a spreading and a sowing of the seed. Again bare reading is, as though the Fisher should shuffle his nets on heapes, not opening them: Preaching is a wise opening, laying and handling of the Net.

Bare reading is as one shoulde offer good treasures, and yet such as were hid, shut vp and fast locked, and coulde not be come by: Preaching is an opening of the treasures, to the ioy of Gods children. Reading is like to fire couered with ashes, which doth smally profite them that stand by it: Preaching is an opening and discouering of the fire. Let vs consider one example amongst many, for the further explaning of this matter. The Chamberlaine that noble treasurer
Act.8.27. of Æthiopia, going to Hierusalem, to worshippe God as he went, read the Scriptures: if reading woulde haue serued his turne, Philip needed not to haue

haue come to him, but he vnderstode not before he had a guide: he was not conuerted, neither had he faith sufficient to saluation, before he hearde the preaching of the worde, which indeed is that especiall, effectuall, blessed and excellent ordinarye meane of faith, as it appeareth more plainlie and fully in the nexte part of our text.

Which beeing rightly waighed, confirmeth the great necessitye of preaching, and prooueth that euerye minister ought to preach. *Woe be to me if I preach not the Gospell.* And why so: because I am called to it, because I am a minister, because the Lorde requireth it of me. Although Saint Paule and the other Apostles had priuiledges and prerogatiues, which we haue not: although we haue not fullye so large a Commission, as he and they had: although they did manye thinges, which we neither may, nor can do: yet as touching the office of preaching, it appertaineth as well to vs, as to them. And for the further

proofe of this matter I will rehearse some argumentes, which before I haue vsed in this place, adding diuers others to them.

1 It is the cõmandement of Christ and the holy Apostles, therefore necessary. Christ saide to his Apostles, Mar.16.15. *Goe preach the Gospell.* The which cõmandement, in this behalfe belongeth to all the ministers of God. Saint Paule straightly chargeth the ministers of Ephesus. Act.20, 20. *Take heede vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his own blond.* And most weightily of all, he requireth it in the place already alleadged, he leaueth it not as a thing indifferent, that may bee done, or vndone, but speaketh with a wonderful and mighty protestation, hee ioyneth the Scripture and preaching together. For hauing before in the former Chapiter, set foorth the great profit of the scriptures, straight waye hee necessarilye addeth this forcible exhortation. 2.Tim.4.1. *I charge thee*

therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and the deade at his appearing, and in his kingdome: preach the worde, be instant, in season and out of season, improoue, rebuke, exhort.

2 It is an argument and token of the loue the minister oweth vnto Christ and to the people, as it appeareth Iohn. 21. 15. where Iesus Christ sayth to Peter after his resurrection. *Simon sonne of Iona, loueſt thou me more then theſe? He ſayde vnto him, yea Lorde, thou knoweſt that I loue thee: he ſayde to him, feed my Lambes.* He said vnto him the second time. *Simon the ſonne of Iona, loueſt thou me? He ſayde vnto him, yea Lorde, thou knoweſt that I loue thee: he ſayd vnto him, feed my ſheepe.* Christ said to him the third time. *Simon the ſonne of Iona, loueſt thou me? Peter was ſory becauſe he ſayde to him the third time, loueſt thou me, & ſaid vnto him, Lord thou knoweſt all thinges: thou knoweſt that I loue thee. Iesus ſayd vnto him: feed my ſheepe.* Whereby it is euident, that those which feed not, loue not Christ: Seeing

Iohn. 21. 15. 16. 17.

ing then that feeding or preaching, is so plaine a token of the loue that the minister oweth to Christe: it is most necessarily required, if any do preach and yet not vpon this loue, they haue their condemnation.

3 The church of God is begunne and grounded, by the preaching of the worde: and therefore necessarie. Paule sayth, *Faith commeth by the word preached.* Rom.10.17

Againe, he counteth his preaching amongst the Corinthians, a planting of them in faith and religion. S. Peter sayth: *We are borne a new, not of mortall seed, but of immortall, by the worde of God, who liueth and endureth for euer.* And presently addeth. *This is the worde which is preached among you.* 1.Co.3.6. 1.Pet.1.23.

4 By preaching, ỳ Church of God is not onelye begunne, but also amplified, builded and enlarged. It will not onely make vs Babes in Christ, but strong and spirituall men. It hath not onely milke for the weake, but strong meate for them, that are at age. By it we are brought not one-

1 Cor.3.1. Heb.5.12.& 6.1.

ly

lye to the beginning of Christe, and firste rudimentes of Christian religion, but also we are ledde forwarde vnto perfection. The holye Apostle affirmeth this, when as he sayeth, that *Iesus gaue some to be Apostles, and Prophetes, and some Euangelistes, and some Pastours and Teachers, for the gathering of Saintes, for the worke of the Ministerie, and for the edification of the bodie of Christ vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.* Ephe.4. 11. 12.13.

5 The Church of God begun and brought to that perfection which can be in earth, is also stayed, strengthened, vpholden and preserued, by the preaching of the word, against sinne and errour. And therefore for these causes also, the preaching of the word is most necessary, yea and that dayly and continually, because some are weake, and haue neede of dayly strengthning, some fall into errours, and some into greeuous sinnes, from the which they are to bee drawne out

out by the effectuall preaching of the worde. This doth the holy Apostle confirme, whereas he saith, that *The whole Scripture is profitable to teach, to improoue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, beeing made perfect vnto all good workes.* 2.Tim.3.16.

6 Againe, to the pure preaching of the worde, the Lorde hath promised a blessing, the minister shal be blessed, the people also blessed thorough it: *They that bee wise* sayth Daniell, *shall shine as the brightnesse of the firmament: And they that tourne many vnto righteousnesse shall shine as the starres for euer and euer. The wise and faithfull Steward, that giueth meate to the houshold in due season, when his master commeth he shall be blessed, and made partaker of exceeding ioy & glory. Take heed* (saith ỳ Apostle) *to thy selfe, and to learning: continue therein, for in dooing this, thou shalt both saue thy selfe, and them that heare thee.* God so blessed the preaching of his Seruaunt Ionas, that thorough it the Niniuites beleeued God, humbled themselues, Dan.12.3. Mat.24.25. 1.Tim.4.16. Ionas.3.4.

selues, and forsake their former wicked wayes. At one preaching of Peter, there were wonne to the Lord about three thousande soules. Thus both the Lorde blesse his owne order, the minister by pure and faithfull preaching, dischargeth his owne soule, obtayneth peace in conscience, and so is blessed in this life, but shall bee farre more blessed in the life to come, when hee hath finished his course, he shall receiue an incorruptible crown of glory. The people also by this means are many waies blessed, they receiue knowledge, fayth, & saluation: their eyes are opened, they are fourned from darknesse to light, and from the power of Sathan vnto God. Al these great and notable blessinges, do ensue the preaching of the word, and therfore required most necessarily in euery minister. Act.2.41. Act.26.18.

7 On the other side, without this, both the minister and the people are accursed, the blood of the people shall be required at his handes, because he hath not as a faithfull watch-man, Ezc.3.17

fore-

forewarned them of daunger, and yet they shall dye in their owne sinnes.

The Lorde complayneth by his Hosea.4.6. Prophet Hosea, saying, *My people are destroyed for lacke of knowledge, because thou hast refused knowledge, I will also refuse thee, that thou shalt be no priest to mee.* To this agreeth our Sauiour Christ. Mat.5.13. *If the salt haue lost his saltnesse, it is good for nothing, but to be cast out, and to be troden vnder foote of men.* And if these ministers which sometimes haue had salt in them, zeale, and knowledge to season the people, and by negligence and carelesnesse, decaye and loose it: If these I say be worthie to be cast out, how miserable and cursed are they which neuer had, nor yet haue any Salt in them. It must needes be fulfilled of them which our Sauiour speaketh in an other place: *They be blinde leaders of the blinde, and if the blinde lead the blind,* Mat.15.14. *both shall fall into the ditch,* that is, both the ignorant Minister, and the ignorant people shall perishe.

And

And in an other place it is sayde, *Caste that vnprofitable Seruaunt into vtter darkenesse, there shall be weeping and gnashing of teeth.* And here it is sayde, *Woe be to me if I preach not the Gospell.* Mat.25.30

Seeing then, that euery way there hangeth so many greeuous curses, both vppon the minister and people, where the worde is not preached, it is most requisite and necessarie, that euery minister looke to this, euen as hee will escape the fearefull and heauie curse of God.

8 Moreouer the chicke ende and vse, why the Scriptures were written, doth require preaching. They are left for our comfort, instruction, and edifiyng. But we are most comforted, instructed, and edified, if they be opened and applyed vnto vs, and therefore moste necessarie that they be so vsed. Rom.15.4. 1.Cor.14.

9 Also the corruption and dulnesse of our nature, requyreth the same. We are dull, ignorannt, and careleste: wee please our selues in our

our owne sinnes, the Deuill goeth about continually to deuour vs, and therefore we haue neede to haue continuall preaching of the worde. The
1.Cor.2.14. naturall man perceiueth not the thinges that are of Gods spirit. Da-
2.Sam. 12. uid, after he had sinned, continued in his sinne, vntill the Prophet reproued him for it, yea, and woulde not take it to himselfe, although Nathan spake a verye plaine parable, till it was particularly applyed to him. Seeing then there is in our nature such corruption, such blindnesse, such slouthfulnesse, and also forgetfulnes: what can be more necessarye for the curing of these so great diseases, then the continuall and dayly preaching of the word?

Besides all this, it hath beene an vsuall order in the Church of God vnder the lawe, by Christ and the Apostles, not onely to reade, but also to expound and apply the Scriptures,
Nehe.8.8. and therefore the same order is to be obserued of vs. It is sayde of the Leuites that they red in the booke of the law,

lawe of God distinctly, and gaue the sence, and caused them to vnderstand the reading. Christ as we haue heard already, continually preached and commaunded the same to his Apostles, who as they obeyed in themselues their maisters cõmandement, so they required it as a continuall and vsuall rule to bee obserued for euer, of all the ministers of God in his Church.

And most specially the Apostle in those Epistles which he wrote vnto Timothy and Titus, very largely and effectually vrgeth this matter. I refere you also vnto the 14. chapter of his first Epistle to the Corinthians: 1. Cor. 14. wherin so highly he commendeth the gift of Prophesying, interpretation or preaching, that he preferreth it before all other giftes, and accounteth it so necessary, that he would haue it continually obserued in the Church of God.

Againe, Christ commaundeth vs, and we dayly pray for the enlarging of his kingdome, whereas hee hath

taught vs to say, *Thy kingdome come.* Now, the singular & excellent meanes to establishe the kingdome of Iesus Christ, is, by the pure and effectuall preaching of the worde, and therefore he saith in an other place, *Pray to the Lord of the Harueste, to send foorth labourers into the harueste.* And how can they pray with any safe conscience, for the enlarging & establishing of the kingdome of Christ, which by their ignorannce and carelesnes, do altogether hinder it? Furthermore, all and euery one of the names, which are giuen by the holy Ghost to the ministers, in ỹ worde of God, do necessarily require at their handes preaching. They are called the light of the worlde, the salt of the earth: They are called Pastors and shepheards: they are called husbandmen, Guides, Stewards & Messengers, besides many other excellent titles giuen to them. Now, how can they be called lightes, which haue no light in them, which either are in ignorannce and darknesse themselues, or else hide their candle vnder a Bushel:

Math. 9. 38.

Math. 5. 13.
Ezech. 34. 2.
1. Cor. 4. 1.

thel? How can they be called the salt of the earth, which cannot or will not season the vnsauorie and sinfull people, with the heauenly and wholsom doctrine of eternall life? How can they be called Pastors and teachers, which do not feed, or haue no foode at al to giue to the flocke? How can they be called the Lordes Husbandmen, which haue no skill at all in tilling his ground, and sowing his seed? how can they be called Guides vnto other, which either know not the way themselues, or else will not vouchsafe to ope and declare it to other? How can they be called stewardes, which haue no care of the houshold, which either can not or will not feede them? And how can they be called the Lordes messengers, which are not able to do their message, or haue no care at all to doe it. If the minister be a light to the people, of necessitie he must needs goe and shine before them in knowledge and doctrine. If he bee the salt, he must needes season. If he be a Pastour or Sheepeheardo, he

muſt needes feed. If he be a huſband-man, he muſt needes haue a care of the lords huſbandry. If he be a guide, he muſt needes ſhew the way. If he be a Stewarde, he muſt prouide for the houſhold. If he be a meſſenger, he muſt be willing and able to doe his meſſage: nay, I ſay more, it ſtandes for the Lordes glorye and credite to haue ſuch Paſtors, and ſuch huſband men, ſuch Stewardes & meſſengers, as haue wiſedome and knowledge. The poore people of the countrie wil not hire him to be a Sheepheard to their ſheepe, whome they know to be ignorant and careleſſe: and ſhall the Lord chooſe ſuch to gouern and guide his flocke? The Gentleman and the Yeoman, wil not hire any to be ouerſeers of their huſbandrie, except they know them to haue ſufficient diſcretion and experience: and wil he think ye be content with ſimple, fooliſh, and rechleſſe ouerſeers of his ſo deare and precious a huſbãdry? The noble man for his honors ſake, wil ſeeke to haue ſuch a one to be the Stewarde of his

houſe as is truſtie, wiſe, & of ſuffici-
encie to guide and gouerne a whole
houſhold: and ſhall the Lorde be leſſe
careful of his honour? ſhal he be con-
tent with vnwiſe and vnfaithful ſte-
wardes? The Prince wil haue a ſpe-
ciall care to ſende ſuch to be his meſ-
ſengers and Ambaſſadors, as be moſt
wiſe & faithful, & are able diſcreetely
and cunningly to doe their meſſage:
and ſhall the Lordes meſſengers bee
without knowledge? What can bee
more to the diſcredite and diſhonor of
his holye name? This argument I
ampliffe the more, becauſe it is verie
plaine and effectuall. Marke I be-
ſeech you wel: al theſe & other names
giuen to vs in the holy ſcripture, doe
require of euery miniſter of god, that
he preach the worde. As we haue a
care to anſwere to our names, and a
care of the glorye and credite of our
God: euen ſo let vs be carefull in do-
ing this ſo neceſſary a duetie. What
ſhal I ſay more, the end and purpoſe
of our calling & miniſtery requyreth
at our handes preaching. The Lord

hath

hath ordained Pastors & teachers, for the gathering together of his saints, and to the edification of the bodye of christ: seeing thē we are called to this ende, seeing we are ordayned to this purpose, there is no remedie, we that are the ministers of God, must needs of necessity preach his worde. For a further proof & conclusion of this matter, I cal you to recorde, I appeale to your own cōsciences, which are now won to ỹ lord, which haue some measure of knowledge, which are called out of darkenesse to light, from ignorance to knowledge: yee ỹ sometime haue bēn content with reading ministers, & quarter sermons, but now hunger and thirst for the word preached: I cal you I say, as witnesses in this cause, what cōfort you feel, what profite, what power in the effectuall preaching of the word: how careless how prophane, how ignoraunt, how lead you were before, notwithstāding the dayly and the ordinary readings which diligently you had: what hath wrought in you ỹ measure of faith, ỹ hea-

heauenly knowledge which you now haue? What is it, that hath wrought in you such a sorrowe of your former life, such a griefe & hatred of sin and superstition, both in your selues and others, suche an earnest zeale of the word, such a conscience & a care to reforme your selues & your households: What (I saye) hath wrought these things in you? how came you by thē? What is it that hath so altered your mindes, dēdes & affections: Let your conscience be witnesse to me in this matter. I am sure you wil approue ỹ which I haue spoken, & acknowledge the profite, the power and necessity of the worde preached.

All & euery one of these arguments do proue and confirm, as I think, that euery minister necessarily ought to preach, and otherwise, ỹ he is no minister approoued of God. Al & euery one of these, or most of them do quite ouerthrow and condemne, all dumb, idle & careless ministers whatsoeuer. One day they shall know what account he maketh of the soules of his people:

for seeing the word of the Lord, in so many places, requireth in a minister: preaching, yea, diligent and carefull preaching: in what a miserable and damnable state doe these men stand. The Apostle sayeth, *Woe be to me if I preach not the Gospell.* Well, it may be, whatsoeuer I haue yet spoken will be granted, it is necessary that euery minister preach: but what shall all those be condemned which haue not such ful measure of knowledge as o-ther haue, which be not accounted and allowed for publique preachers? God forbid: I know there is difference in gifts, there was so amongst the Apostles, but they all sufficiently preached. Amongst vs and such others as vse this place, and such like places, there is difference, euerye one of vs haue not the like measure: but for my part I speake as I thinke, our measure is smal ynough, yet the Lord be thanked for that we haue, & giue vs grace to vse it to his glorye, & the benefit of his church. In my selfe, I professe and graunt very smal and weake mea-

1. Cor. 9. 16.

measure, insufficiency, and lacke of giftes, and the Lorde the searcher of the hearts knoweth, that the consideration of this hath and doth make me to feare and tremble oftentimes, to sigh and lament, ỹ so greate a charge, and so waighty a burthen is layd vpon me, so simple and weake a wretch.

To you that haue any measure of those giftes which the Lord requireth in his ministers: to you (I say) quench not the spirite, vse the meanes to encrease your measure, if you be painfull, carefull, watchfull, and faithfull in your Ministerie, with a holye and pure affection, the Lorde will blesse you. *To him that hath shall be giuen*, wee cannot at the first come to perfection. Appollos a learned Doctor, feruent in the spirite, and mighty in the Scriptures, yet was he ignorannt in some things, and receiued instructiõs from Aquila and Priscilla. Some haue more then others, some haue ten talentes, some fiue, and some but one, yet alwayes remember, and let it neuer slip out of your minds, that the slouthfull

Math. 25. 29.

Acts. 18. 26.

full and vnprofitable seruaunt shall bee cast into vtter darknesse, there shall bee weeping and gnashing of teeth. Against such I speake, which in deede neuer had any one Talent, or any giftes of Ministers, or hauing any, doe either abuse them, or at least doe not put them forth to any profitable vse. Consider a little the state of our ministery. There be some amongest vs sacrificing and Masling Priestes, full of manifest superstition and hypocrisie, and in trueth enemies to Christs religiõ. Others there be altogether ignoraunt, vnlearned, very Idoles, they can do what? Euen iust nothing. Others there be, which may haue some grounde of learning, but in deede they vtter verie little, neither is ỳ people bettered by them. Some are idle, some careleste, some altogether lewd and prophane: some ioyne liuing to liuing, and take more vpon them, then they can discharge, although it may bee they speake in one place, yet are they dumbe in an other. All these and such like are wor-

worthie of blame, to bee openlye spoken agaynste, because they openlye commit offence. All these stande daily in a miserable and damnable state without repentaunce. But my chiefe drift at this time in this part of my Text, is, to proove as you haue heard, that euerye Minister approoued of God must preache, that is, hee must fede the people, he must cut the word of God, he must improoue, rebuke, exhort: hee must not simply or barelye read, or heare the people say some Catachisme, but he is to be able in some sufficient measure, to open & interpret the holy scripture, and apply them, & I hope that this is alreadye prooued: onely I exhorte you to account the Lorde wisest, to rest in his holie decrees, and allowe his owne order as best. Let vs not take vppon vs to appointe him what he should do. Seeing he hath set downe preaching, as the most excellent, & ordinarie meanes to saluation: let vs not say, ý reading will serue the turn: Seeing that he requireth that his Ministers be apt to teach 1. Tim. 4. 1. 2

teach, let vs not count them his ministers which neuer taught, nor euer had any aptnesse in them. If he may bee counted a lawfull Minister and teacher that onely readeth the ordinary Seruice, and sometime heareth a fewe Children to say a Catechisme without booke, as it is set downe before him, then may the Clearke also of the Towne be counted a minister, and teacher: then may euery husbandmã, Seruingman, nay, euery boy or child that can do asmuch, be so counted. Let not some say for defence of ignorant ministers, that if they do that, which they can do, it will serue the turn: for in the building of an house, as there be some Maister builders which bring timber and Stone, so other there bee, which bring morter and fillings, and serue to necessarye vse, but let vs remember ẏ euerye Minister in his charge, is, or oughte to be a builder, yea a maister builder, and if the cheefe builder bring nothing but fillinges, how shall ẏ Lords building in ẏ place goe forward? The Apostle in ẏ place

which

which hath bene already twise allea
ged, saith, *That the Lorde hath ordained the Minister for the gathering together of his Saincts, and for the edification of the body of Christ, till we all meete together in the vnity of fayth & knowledge of the Son of GOD, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.* Eph.4.12.13
Oh these be no small things: these are no trifles, this is no vile, simple, and drudgery worke, no small measure, but very greate, weightye, high, and most excellent. The holy ghost in another place sayth: *Leauing the doctrine of the beginning of Christe, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes, and of fayth towarde God, of the doctrine of baptisme and laying on of hands, & of the resurrection from the deade, and of eternall iudgement.* Heb.6.1. Marke I beseech you these wordes: There be many people, yea and Ministers also, that are ignorant of the first rudiments of Christe, that of repentaunce, of Baptisme, of the resurrection, of eternall iudgement, are able to saye nothing to any pur-

pose

pose: but yet let it be so, that some can doe this: they can teach as they say in some measure: they can Catechise, & lay the grounds of Religion, yet this will not serue the turn, there must be building after the foundation, there must be a leading to perfection. The Lorde in building the materiall Tabernacle, did chose men of singuler wisedome, and vnderstanding: and will he be content, with euery drudge and bungler in the building and erecting of his spirituall Tabernacle? But herein cheefly, haue some gathered offence and griefe, because I haue saide in this place before, and also other where, that such Ministers haue no righte to administer the Sacraments.

This seemeth a straunge and hard doctrine: yea, some are not ashamed to count it erronious and hereticall. If I would stand vppon the authority of men, I could alleadge for the confirmation of the very wordes which I haue spoken, the iudgment of those, which, by common consent of all true

Chri-

Christians are receiued and allowed, as the best, moste learned, and moste pure diuines, that euer were since the time of the Apostles, but this I hope shall not neede. For, if of necessitie euerie minister ought to preache: or if all the former arguments will serue to prowe this: then also that other doctrine, how strange and absurd soeuer some count it: must, I say, needes, necessarily and consequētly follow, that none ought of right, to deal with the Lords sacraments, but his Ministers. Christe requireth of him that baptiseth, that he teach: saying, *Goe teache and Baptise:* No Teacher, no Baptiser: that which God hath ioyned together, let no man put asunder. Sainte *Paule* speaking of the Lords Supper: *As often,* saith hee, *as you shall eate this bread, and drinke this Cup, ye shewe the Lordes death till he come.* If the people, at the receiuing of the Sacramente, ought to haue an effectual and thankfull remembraunce, of the death of Christe: it must needes followe, that the Minister is bounde, sufficiently to in-

Math. 28. 19.

1. Cor. 11. 26

instruct them in the same. If any will say that this is donne by the dumbe minister in reading the words of the institution: he preacheth: he sheweth and publisheth Jesus Christ crucified: so may I say, that he or any other doth the same, and that more effectually, if they do but say their belefe openly before the congregation, but we speake of a singular, of an effectual, of an excellent and liuely shewing of his death, which is by preaching. The Apostle speaking to the
Gala. 3. 1. Galatians saith, *That Iesus Christ was described in their sight, and among them crucified.* His meaning is, that Christ was so liuely preched to them, as his liuely Image was set before their eyes, or els had bin crucified amongst them. This is the power of preching, this is the duetye of the minister, plainely and effectuallye to discribe and set forth the merite of Christ his passion, so that it may be seene as it were before the eyes.

The first Minister of Baptisme,
Math 3. Iohn the Baptist, was a preacher, he ioyned

ioyned Preaching and Baptisme together, and in him no doubt the Lord would leaue to his Church an exãple and pattern, and a forme of the right ministration of the Sacramentes. Christe, although there were sundry causes why he woulde not Baptise, yet hee ministred the Supper to his Apostles, but Christ was a preacher, yea, he preached then of his death before the first ministration and institution of that sacrament, leauing vs an example to doe the like. Mark.1.38. Math.26.20.

The Apostles ministred the Sacraments, but they all preached: yea, the Euangelist *Luke* in the storye of the *Acts*, setteth Preaching alwaies before the ministration of the Sacramentes. *Iohn* the Baptist, Christ, the Apostles and Primatiue Church, are the best examples that I knowe, and best worthy to be followed. Acts.2.38. Act.8.12.38. Act.10.34. Acts.20.7.

Consider further I beseech you, the great inconueniences which followe in these places where the word is not preached, the people are still in ignorance and blindenesse, and kept stil

in their olde and Popish errours, receiued from their forefathers, they know not the vse of the sacraments, or to what ende they serue, they holde still their Papisticall transubstantiation: some say, they receiue their maker: other saye, they neuer hearde what a Sacrament meant: some say they doe it in a good intent, and yet they knowe not their owne intent: other say they hope that they receiue it as others doe: fewe make anye conscience with knowledge, feare and reuerence to prepare them selues. The greatest cause of this, is lack of preaching, and in deed how can their great ignorannce be taken away? how can their olde superstitious errours be effectually confuted, but by the continuall and pure preaching of the word? And is it not then most fit and conuenient, when the sacrament is to bee ministred? but we are so farre from hauing any vsuall preaching before the Sacrament, that ther be many thousands, which neuer heard any preaching at all of

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the Sacramentes in all their life: they haue liued these 25. yeares in a Christian lande vnder the Gospell, & yet they haue profited no further: and if they shoulde liue still double and triple the same yeares, they shold be neuer a whitte the better, except they had better ministers, *Woe be to me if I preach not the Gospell*. Learne one thing further before I goe to the nert part of my Text: if there depend a woe ouer the minister if he preach not: the same woe is also against the people if they heare not, and obey not the word preached: *Woe Chorazin: woe Bethsaida, woe Capernaum*, woe to these Countries, Cities, Townes and people, which neglect and contemne the worde preached, it shall be easier for the land of Sodome and Gomorrha in the day of iudgement, then for such a people. The same God, the same worde which requyreth preaching of the minister, requyreth also hearing and obedience of the people. *He that is of God, heareth Gods worde, and therefore doe yee not heare it, because yee are* Math. 11. 21. Ibon. 8.

not of God. My sheepe (sayth Christ) Ioh.10.27. *heare my voyce.* And to the true minister it is sayd, *He that heareth you heareth me, & he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.* And againe, Luk.10.16. *Verily, verily, I say vnto you, if I send any, he that receiueth him receiueth mee.* Ioh 13.20. *Wherefore we ought diligently to giue heed to the things which we haue heard, least at any time we should let them slip. For if the word spoken by Aungels was stedfast, and euery transgression & disobedience receiued a iust recompence of reward: how shall we escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him, God bearing witnesse therto, both with signes and wonders, and with diuers miracles, & gifts of the holy ghost, according to his own will?* Hc.2.1.2.3.4. Wo then vnto all Papistes, Infidels, Atheistes, Hypocrites, ignorant and carnall men, for none of these in truth doe make account of the Gospell.

The thirde part. And now let vs come to the thirde part of our Text, wherin is set down what

whatsoeuer minister ought to preach, namely, the Gospell. They are not bound to deliuer the counsels of men, the traditions of the fathers, the statutes of earthly Princes, or the authoritie of mortall men: but as they are the seruauntes of Iesus Christ, Prince of all Princes, so are they bounde onely to preach his Gospell. Ierem.1.

The true Prophetes neuer spake of them selues to the people, but as they receiued warning from the Lorde. Ezech.3. They had no authority to speak their owne wordes, nor the wordes of any mortal mã. The Apostles might not teach their owne doctrine, but only ỹ which they had receiued from their master, who enioyneth them to teach all thinges whatsoeuer he had commanded them: *Goe* (saith he) *and preach the Gospell.* The holy Apostle writing to the Corinthiãs, auoucheth that he receiued of the Lorde that, which he deliuered to thẽ. Wherby we may se al these teachers cõfuted, which stand vppon the authoritie of men, which add or diminish anye thing from the Math 28.10. Mark.16.15. 1.Cor.11.23. 1.Cor. 15.3.

Scriptures, which ioyne their owne fantasies and the traditions of men, with the holy, pure & perfect worde of God. Woe be to those sonnes of vanities, for in deede they preach not the Gospell, they preach not Christ, but themselues: they deface and weaken the authoritie of the holy scriptures.

Psalm.19. *The lawe of God is a perfect lawe conuerting soules.*

2.Tim.3. *The scripture is able to make the man of God absolute, and perfect to all good workes.* The Lorde sayth by his

Iere.23.28. Prophet: *He that hath a dreame, let him tell a dreame, and hee that hath my worde, let him speake my worde faithfullie: And what is the chaffe to the wheate, saith the Lorde? Is not my word euen like a fire, sayth the Lorde, and like a hammer that breaketh the stone?* Our Sauiour in the Gospell, speaketh against such

Math.12.3. teachers: saying, *In vaine they worship me, teaching the doctrine and precepies of men.* Let vs remember that which is spoken in the last Chapiter of the

Reue.22.18. Reuelation. *I protest vnto euery man that heareth the prophesie of this booke, if*

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any man adde vnto these thinges, GOD shall adde vnto him the plagues, that are written in this booke. And if any man shall diminishe of the wordes of this prophesie, God shall take away his part out of the booke of life, and out of the holy Citie, and from these thinges which are written in this booke. Woe be to them which preach and yet preach not the Gospell. But that we may know the better how the Gospell shoulde bee preached, let vs consider a litle what it is, and what it contayneth. The Euangelistes call it the Gospell of the kingdome. Saint Paule accompteth it that, which was promised before by the Prophetes in the holye scriptures, concerning Iesus Christ our Lorde: And in the same Chapiter he sayth, *It is the power of GOD vnto saluation to euery one that beleeueth.* Rom.10.16. And in an other place he calleth it the worde and ministerie of reconciliation. 2.Cor.5.18.

Saint Iohn calleth it the testimonie of Iesus Christ. From these and such like places maye bee easilie ga- Reue.1.2.

thered a full diffinition of the Gospel, which I leaue to your Godly consideration: onely this I add, that vnder the voyce of the Gospell, is comprehended the whole Hiſtorye of Jesus Christ in the flesh, and also the fruite and vse of the same hiſtorie. As touching the firſt, namely the hiſtorie of Christ, it is sommarily comprehended vnder his paſſion and resurrection: the vse and ende of al is, that we ſhould haue repentance and remiſſion of sins in his name. And this doth Christ himselfe witneſſe, when as he saide to his Apoſtles after his resurrection: *Thus it is written, & thus it behooued Christ to ſuffer, and to riſe againe from the deade the third daye, and that repentance and remiſſion of ſinnes ſhoulde be preached in his name, among all Nations.* Luk.24.46. To this agreeth the holy Apoſtle S. Peter, when as he sayeth with other the Apoſtles, to the counſell and chiefe Prieſtes. *The God of our Fathers hath raiſed vp Ieſus, whom ye ſlue, and hanged on a tree: Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to* Act.5.30.

giue repentance vnto Israell, & forgiuenes of sinnes. By this we may see how the Gospell must be preached, the people must be taught what Christ hath don for them. The whole storie of his Incarnation, Conception, Byrth, sufferinges, Resurrection and Ascention: these thinges I saye must be oftentimes and effectually preached to the people, as they are set downe by the holy Euangelistes and Apostles: but yet this is not ynough to shew what Christ hath done, to rehearse the storie of his Incarnation, but also the minister must be carefull to preach the vse, the end and fruite of the same storie: which is, that the people may repent, be tourned vnfaynedly vnto God, and so by faith made partakers of remission of sinnes through Jesus Christ. Repentance is a true turning to God, a chaunging of the outwarde and inward man, a dying to sin, a liuing to righteousnes, and amendmēt of ỹ whol life: with this doctrine we must begin, this we must first of all and chiefly vrge: this is that doctrine

chiefly

cheefly and moste of all preached by the holy prophets: This is the common and vsuall voice, *O Israel returne to the Lorde*. Iohn the Baptist the Messenger, and also Iesus Christ his Maister, they cry both of them: *Repent for the Kingdome of Heauen is at hand*. The Apostles also euery where exhort men to repentaunce, to amendment of life, to mortification and regeneration. This is an vsuall doctrin in all their Epistles. Nowe, they can neuer truely repent which know not the greatnesse of their sinnes and the punishmente due to them. And howe shall they knowe this, except their sinnes be reproued and laide open by preaching the lawe of God: for by the lawe commeth the knowledge of sinne: so that the Doctrine of the lawe must not be seperated from the preaching of the Gospell: for it is a Schoolmaster to bring vs to Christ. This then is necessarily required of euery Minister, freelye and boldlye to reproue sinne in all states and degrees whatsoeuer. This is it that

Ierem.4.1
Ezec.18.1.
Hose.14.1.
Math.3.2.
Math.4.17.
Rom.3.2.
Rom.7.7.

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the Lorde sayeth to his prophet. *Crye alonde, spare not, lift vp thy voyce lyke a Trumpet, and shew my people their transgressions, and to the house of Iacob their sinnes.* Our Saviour Christ accounteth it as an office & ductie of the holy Ghost, to reprove the world of sinne. And in deed there is no doctrine more necessary for this age, wherein wee live, although few can away wt it, but cry out against such as preach it. And as in other places, so in this place heretofore, I haue had proofe in this matter. For vpon iust occasion noting the certaintie of Gods iudgements & condemnation of the wicked, I finde then, that the impenitent, and such as continue in their sinnes could not be saued, God could not forgiue them. Herevpon some haue sayde and do say still of mee, that I preached, that God could not forgiue sinnes. I sayde, and I say againe, the Lord is as true in his iustice, as in his mercie. Christ saieth: *Except yee amend, yee shall all perish:* And againe, *He that beleeueth not is damned.* Isai. 58. 1. Iohn. 16. 8. Luk. 13. 3.

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Ephes.5.5. Saint *Paul* sayth, *No whoremonger, nor adulterer, no vnrighteous or vncleane person shall inherite the kingdome of heauen.* This is as much as I sayde, and in effect all that I sayde, *Wo be to me if I preach not the Gospell.*

Nowe Repentance is a part of the Gospell, and that wee may repent, it is needeful to knowe our sinnes, and as the sinns of al men must be reproued, and the iudgementes of GOD threatened against them, so especially the sinnes of publique personnes, as Magistrates and Ministers: And if this in no case will be borne, but hee that doth it, is straight way blamed, alasse, what shall we doe? If we speak against the people, they are greeued, they say we deale hardly with them, but looke not to our selues or to the higher powers. If wee deale against Gentlemen and great men, wee are hated, euill spoken of and abused: If wee speake againste the ignorant and careleste Ministers, they are also offended, and say wee lacke discretion, charity and modestye. Thus

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daungerous a thing it is to preache the Gospell, yea euen amongst them that glorie in the Gospell, so that as our state standeth, it may bee said cleane contrarie to the saying of the Apostle in this place: Woe to them that preache the Gospell: and happy are they which preache not the Gospell, and they are counted wisest which either holde their peace, or else meddle not with this parte of the Gospell. But the faithful Minister, howe soeuer hee seeme to be discouraged by suche wicked and vnthankfull dealinges of the worlde, yet hee is to comfort him selfe in the Lorde, and to feare God more then men. It is farre better to discharge our duties faithfullye with a good Conscience, although we procure displeasure of men, then by leauing our duetie vndone, or by doing the Lords worke negligently and vnfaithfullie, to procure the displeasure and heauie curse of God.

The holie Apostle hath spoken it, *Woe be to me if I preache not the Gospell:*

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And to aunſwere them ſomewhat which blame vs for dealing ſo hardly and openly againſt the ſinnes of the miniſters: Is it not a part of diſcretion to reproue their ſins which doe moſt hurt, and are the cauſes of many other ſinnes? this is that diſcretion which was vſed by the holy prophets euery wher. They cry out againſt the negligence of the Prieſtes, againſt their ignorauncе, carelеſneſſe, and leud conuerſation. Amongſt many and infinite places, I referre you to that one place in the Prophet Malachie, who dealeth ſo hardly and particularly with the prieſtes, as though al ſinne had beene in them. No doubt there were many ſinnes amongſt the people, and yet in al his prophеſie, he ſeemeth to deale ſpecially almoſt only againſt the Prieſtes, beeing in deede the cauſes and the authours of the ſins of the people: yea, and theſe were ſuch Prieſts, as were ordained of God, as were the ſucceſſors of Aaron, and the types of Jeſus Chriſte, and yet are ſo ſharpely & publiquely repro-

reproued by the Prophet. This discretion was vsed by Christ himselfe. Howe often times togeather doeth he pronounce woe against ỹ Scribes and Pharises, calling them Hipocrites, fooles, blinde guides, Serpentes, and generation of Vipers: yea, howe oftentimes doeth he most sharplye and openly rebuke his owne Apostles. *Perceiue ye not yet* (sayth he) *neither vnderstand? haue you your harts yet hardened? haue you eyes and see not, haue ye eares and heare not, and doe yee not remember?* Are not these my brethren very hard words, & such wordes as are vsed in the Scriptures against the very reprobate, & yet the Lord Iesus vseth thē against his own apostles? In an other place he reprooueth them for their vnbeliefe and hardnesse of heart. Yow sharply doth the Apostle deale in al his Epistles against false Apostles? nay, did he not reprooue openly to his face, Peter the Apostle, and his fellowe minister, because he went not the right way to ỹ truth of the Golpel? So that it is not

Math. 23. 13.

Marc. 8. 17.

Marc. 16. 14.

Gala. 2. 11.

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onely lawful, but also necessary, that the sinnes of all estates, and specially of the greatest, and of the ministers be sharply and openly reproued. The holy apostle saith, *Them that sin openly rebuke openly, that the rest also may feare.* But are not the sins of our ministers open? Is not their ignorance apparant? Is not their idlenes and carelesnesse knowne? Doth not the common sort of people see it? And are not some of them faine to seek for instruction in other places? Doe not many complaine of the liues of the ministers? Doe they not say commonly of them, they speake well and doe euil? they bee as couetous as other, they haue neuer ynough, doe not the people see this and a great deale more? Are not these open offenders? Doth not duetie, discretion and charitie bind the Preacher, if he will faithfully preach the gospel, to reproue them seuerally which giue cause of such offences? The Apostle vseth this modestie against himselfe, *Woe be to me if I preach not the Gospell:* which woe signifieth

miſſeth no light, ſmall or eaſie matter, but ỹ grieuous curſe of god in this life, and that feareful condemnation in the life to come. Can they be too ſharpely repꝛoued, oꝛ can any ſpeeches be too hard foꝛ them, which are ignoꝛaunt and careleſſe in ſo great a light of the Goſpel, after ſo long pꝛofeſſion? which ſhoulde be guides to others, which haue ſo many excellent meanes, ſo great helps of knowledge, offered to them by the Loꝛde, in theſe dayes which we liue in? Can they be too much oꝛ too often ſpoken againſt, which are ignoꝛaunt, and will be ignoꝛant, which miſlike thoſe that repꝛoue them, which hate all that are not like them ſelues, which ſeeke to deface the painfull miniſter, yea, and ſtande in defence of their owne wickednelle? Is not this to bind ſinne together with Cart-ropes? Sinne not twiſe, ſaith the wiſe man, foꝛ one ſin ſhall not be vnpuniſhed, and therfoꝛe take heed in time and amend, oꝛ elſe you periſh: ſay what you wil, thinke what you will, the Loꝛd is my witneſſe,

nesse, I speake the truth. I know I might be better thought of to passe ouer such matters, but *Woe be to me if I preach not the Gospell.* But it may be yet that some will saye, although this be true that you haue spoken, yet all truth is not to bee spoken at all times, in all places, and to all persons. The minister must cut the worde of God aright: Like a wise Stewarde, he must giue meat in due season. To these men I aunswere, that no necessarie truth is to be hidden from the Church of God. And to speake more fully and directly to the purpose, as touching this matter of the necessitie of preaching, of the miserable estate of them that be without it, and of suche ministers as preach not: This matter I saye in my conscience, with wisedome and discretion may be spoken priuatly or openly, whersoeuer, when soeuer, & before whomsoeuer: there is no place, but it hath need of this doctrin, no time but it requireth it, no persõs that it is not meete for. It is most fit

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and conuenient, most profitable and necessary for all estates and degrees of men, high and low, rich and poore, strong and weake, learned and vnlearned, Princes, Nobles, Byshops, Preachers, dumbe Ministers and people, all haue neede of this Doctrine. They which haue knowledge, haue neede of it, that they may knowe what they haue beene, that they maye see what they are, and bee thankfull to God. The ignoraunt sorte haue neede of this doctrine, that they may feele their miserable estate, and so seeke for help and remedy. Princes, Nobles and gentlemen, haue neede of this doctrine, and it is fit and necessary to bee preached before them, that knowing the necessity and worthines of preaching, they may be more carefull and liberall to maintaine it, and with better conscience bestow their liuinges. The learned Bishops haue neede of this doctrine, it is chiefly to be vrged before them, and they are continually to remember it, least they lay hands rashly

ly on anie man, and so be partakers of other mens sinnes. The wise and godlie Preachers haue neede of this doctrine, that they may be comforted and stirred vp to greater zeale and trauaile: ignorant ministers haue neede of this doctrine, that they may see the damnable state they stand in: and so either amend if it will bee, or els giue themselues to some other calling, more fit and profitable for them. Let this doctrine be stayed: let men be perswaded, as they are of themselues, that they are in good state without the word preached, that bare reading will serue the turn, the people ware careleſſe, and make no account of preaching. For they thinke they are well inough, and best of all without it, the people of God shall lacke their strengthning, their growing in faith and knowledge: Princes and Gentlemen wil make no account (as they do but little already) how, or on whome they bestow their liuinges. The preachers shall be nothing set by, the Idoll ministers encoura-

couraged : the famous vniuersities decayed and ouerthrowne : and in a word, the concealing, hindring, and withstanding this doctrin, is the next way to cast downe all religion and learning: to bring Princes, Nobles, rich and poore, Ministers and people, to hipocrisie and Atheisme. The Lorde therefore open the mouthes of his faithfull Ministers, to the daily vrging of this so necessary a doctrine, that the prince may be strengthened, the Nobles stirred vp, all good ministers encouraged, the poore people instructed, ignorraunce and idolatry defaced, Religion and knowledge of God, may flowe thorow the whole lande, that at the length, all ignorraunt and careleſſe ministers may be ashamed, and euery congregation may haue a faithfull, seuerall, and a resident Pastor. Thus wee haue seene at large, that whosoeuer will preach the Gospel faithfully and profitably, he must first of all, and chiefly, vrge the doctrine of repentaunce, which men can neuer haue, before

they know their sinnes by the law of God, and therefore the sinnes of all men must be thoroughly and sharpely reproued, and cheefly the sinnes of them which do most hurt, and giue greatest occasion of offence: as the sin of the Magistrate and the minister. Now indeed to repentance, ther must be ioined also the doctrine of remission of sinnes through Christ. But this belongeth onely to them that repent, that are humbled and cast down, that feele in their conscience the torment of sinne and condemnation, to such belongeth remission of sinnes, to such it is to be offered and preached, but it doth not appertaine to ignorant and senceleſſe men, to Hypocrites, Infidels, Atheists, Iusticiaries, prophane and carnall men: these haue nothing to doe with the doctrine of remission of sinnes.

And because this age is altogether secure and careleſſe, full of iniquitie, of ignorance, disobedience, vnthankfulneſſe, and contempt of the worde: it is vnworthy of the doctrine of mer-

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cie, and remission of sinnes, so much the more worthy, as the benefites of God in so great measure, and so long a time haue beene receiued without anye profite at all, so that in manye there is nothing stil, but ignoraunce and idolatrie, in others lesse zeal and religion, lesse Godlinesse of life then was in them many yeares agoe: and are these men worthy of mercy? Is remission of sinnes to bee preached and offered to them, nay the former doctrine of repentance, of the lawe of reproouing sinne, of denouncing the iudgements of God against al states and degrées. This part of the Gospell, I say, is most fit and nædfull for such an age. And *woe bee to vs, if wee preach not the Gospell.*

Consider also, I beseech you here before we goe to an ende, the excellency and worthinesse of the preaching of the gospel. It is small accounted of in the worlde, it is thought a vile and a simple office, it is contemned and dispised of þ most part: But if these mē knew the swæt and excellent things

contained and offered in the Gospell, which is ỳ matter of preaching, they would also know the worthinesse of this so high a calling, and that the excellency thereof may more clearelye appeare, let vs ad some further prose of this matter. And first remember, ỳ this calling of the ministery & preaching of the worde, is no deuise of any mortall man, but the ordinance of ỳ liuing God. It was he that ordeined *Moses* and the Prophets. *The Prophesy came not in the olde time by the will of men, but holy men of God spake as they were mooued by the holy ghost.* The Lord Jesus himselfe, called, appointed, and sent forth into the worlde his Apostles to preach the Gospell: It is the holy Ghoste, which ordayneth faythfull overseers to feede the Church of God. It is Christe also at this day, which appointeth Pastors and teachers, for the gathering together of his saints. It must needes be a worthy and an honorable calling, which hath so worthy authors, euen God him selfe, his sonne Christe Jesus,

2.Pet.1.

Mark.3.13.

Act.20.

Ephe.4.11.

and

and the holie ghoſt: yea, and not only ſo, but as worthy haue exerciſed and practiſed this calling. The firſt preacher that euer was in the world was God himſelfe, he preached to *Adam* in paradiſe that comfortable Goſpel, *the ſeed of the woman ſhall deſtroy the ſerpents head.* Genes. 3. After that he ſtirred vp *Noe*, and *Lot*, *Moſes* & the prophets, men of ſingular credite and authority. Nay what ſhall I ſpeak of *Dauid* and *Solomon*, of the which, the one was a moſt victorious prince, and the other moſt wealthy, & yet they haue gotten more glory and credite, by their doctrines and inſtructions, then by all their riches & triumphes. Theſe are gone and they are gone, but their good counſel, their Prouerbes, their Pſalmes, and Preachings, remaine and abide for euer for their euerlaſting memorie, to the glory of God, and dayly profite of his church. The firſt miniſter & Preacher of the new Teſtament, was Iohn the Baptiſt, of whom Chriſt our Sauiour ſaith, there was not a greater Prophet amongſt womens children. Mark. 1.

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Nay Christ himself was also a preacher of the Gospell, & witnesseth that he came into the worlde euen to that purpose. After him, the Apostles also were sent into the world, euen to this end. Seeing then that God himselfe, & his sonn Christ Jesus, haue vouchsafed to preach the word: seeing so famous men as the Prophetes & Apostles were ordained to this purpose, it must needes follow that the office of preaching is most famous, worthy and excellent. The worthinesse also of our calling most euidently appeareth in the worthinesse and price of the things committed vnto vs, which is the people of God, the Church of christ, his deare spouse, the very price of his bloud: If so great thinges be committed to vs: If the Lorde put vs in trust with so deare and precious thinges, our calling must needes be worthy and notable. Remember the notable effect and fruite of this calling, the winning of soules, the conuersion and saluation of the faithful.

1. Cor. 1. *It pleased GOD by the foolishnesse of*

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preaching to saue them that beleeue.
And further, the worthy matter of preaching, is both here & other where set downe, namely the gospel, ỹ word of reconciliation, the worde of grace, the good newes and glad tidinges of saluation, ỹ testimony of Iesus christ, repentaunce and remission of sinnes. O that al men woulde consider this, that the glorye of Gods ministerye might appeare. If princes, noble mẽ, and Patrons, would remember this, they woulde haue more care & conscience in bestowing their livings, and in defending the good minister. Pharaoh, king of Ægypt, in the time of famine, had such a care to prouide for his idolatrous priests, that he would not suffer them to sell their land, but gaue thẽ a sufficient ordinary to liue vpon. This example of an idolater in prouiding for idolatrous priestes shal condemn many christian gentlemen. which haue a great deal lesse care for true & christian ministers, which are so far from adding any thing of their owne to their maintenaunce, that

Gen. 47. 22.

rather

rather dayly by deceit or violence, they take that from the Minister, which long agoe was giuē by others. Let the Papist, the Atheist and hipocrite remember & consider the worthy calling of the minister, that laying aside all contempt, skoffing, disdaine & railing, they might in heart, reuerence and honor the Lords ordinance: and let al people remēber this, that they may chierfully yeeld honor, obedience, reuerence & maintenance to the faithfull minister, remember that his calling is of the Lorde, that he hath to deal with your soules, that his purpose is to win you to the lord, that hee preacheth no lesse a thing then the holy gospel of Jesus Christ. Now these things rightly cōsidered, is he not worthye to be obeyed and maintained? *How beautiful are the feet of them, that bring the glad tidinges of peace:* And read al which is gone before in the chapter, ỹ you may know that he which preacheth the Gospell, by right and equity ought to liue of the Gospel. Let al good ministers remem-

Rom. 10.

member this for their comfort, and instruction, that howsoeuer ỹ world thinke of them, they haue a worthye and high calling, and let them not faint, but make their ministery fully knowne, and ende their course with ioy: and let al ignorant and careleſſe ministers, especially remember this doctrine, that so they maye either amend, or else come to shame and confusion. If the Lord be the authour of the ministery, the soules of the people are committed to vs: If the effect of our calling be to saue the soules of the people: if we haue to deale with the gospel of Christ: if so famous and notable men haue alwaies bæn in this calling, what a man ought the minister to be? what care? what cõscience? what knowledge? what zeal and holye conuersation is required at his hands? you may see and witnes with me, I speake nothing to the defaring and discredite of the minister of God, but rather to his great credite & glorie: his calling is most worthy & honourable, he is worthy of double honour,

nour, he is to be obeyed and sufficiently maintained, he is the steward of the lords house, and the messenger of the lord of hostes. But as the faithful minister is to haue his credit and commendation: so the ignorant and careless sort, as we haue sufficiently already prooued, are to be cast downe & defaced, because by their ignorance, idlenesse and leud conuersation, they greatly dishonour the Lorde, & deface his glory. I conclude and ende with the holy Apostle: *I beseech you brethren, that you know them which labour among you, and are ouer you in the Lord, and admonish you, that you haue them in singular loue for their workes sake.* By the which place, we see that such as labour not, admonish not, and worke not (such I saye) are not worthye of any loue or honor, but rather to be thrust out and banished, as vnprofitable members out of the church of God. The which the Lord of the harueste, graunt for his tender mercies, in Iesus Christ. Amen.

FINIS.

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